1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

KATHĪRI SULTANATE.

Towns		36,700
Tribesmen, 4,900	say	14,700
		51,400
	say	51,500
Total		250,500
Add for Seiyids (see Chapter V) not elsewhere enumerated		5,000
		255,500
	say	260,000

Languages used in the Hadhramaut.

197 There appear always to have been peculiarities in the language of the Hadhramaut. It may be of interest to record here that on the fragment of inscriptions found near Meshhed the third " S ", the Hebrew *Samekh*, rare in other dialects of South Arabian, occurs frequently, and this is a distinctive feature of the Hadhramaut dialect. Another feature is the replacement of the modern " th " (*thā*) by " sh ", thus *Shalasa* (the latter " s " being *sāmekh*) is " three " in Hadhramaut. The Mahri language, which, as it is spoken in the lower reaches of the Hadhramaut valley and westwards as far as Museina'a, may be included in the languages of the Hadhramaut, is said to be a modern representative of the ancient South Arabian.

But of more practical modern interest it is worth drawing attention to the difficulty of recording place and tribal names correctly when one's informants are illiterate, and there are eccentricities in accent and in the pronunciation of letters. In certain areas of the western part of the Protectorate the letter *jīm* becomes the *gīm* of Egypt. This sound also occurs in parts of the Hadhramaut, but so also do *jim* and another variant *yīm*. Thus the village of Al Juwada in the Wadi Ser is called Al Yuwāda. *Qāf* is universally *gāf* in the Hadhramaut and indistinguishable from *gīm*.

191 It is of political interest to emphasize the spread of two introduced languages—Malay and Swahili. It would be possible to travel 177 over the whole country with either. Malay is in many cases almost more a mother-tongue than Arabic. There are many children of mixed blood, and many Malay or Javanese wives seem to have been introduced into the country. I was often told that there are children who speak Malay with more facility than Arabic, and Malay is a language regularly spoken in many homes.

Swahili has not attained this standard, but owing to the large numbers of people who go to East Africa it is very widely known as a second language. The great majority of those who speak it are of course Arabs, but there are a few slaves who speak it as a mother-tongue. I did not experience or hear of many cases like this in the Hadhramaut, but noticed a remarkable number further east in Merbat. Hindustani is a well-known language in certain

5 Hamilton G-5 (no date) 1943 MM2 Hadramaut MM 21
YEMENITE JEWS ML4
YEMEN ML 1

they are a race apart and are much respected, frequently attaining positions of high rank. A man will trust his slave before his brother. Tribesmen will eat with a slave when the slave has attained a position of eminence, such as governor of a village or commander of a post, but never with a Doshan or with a Heiq. A Chief's responsibility for his slaves is a very real one, and should he sell a slave or part with one he will be considered to have committed a shame. The slaves that I have met in the territory upheld the reputation slaves have always had for loyalty and courage.

We next come to two curious races, the Akhdam and the Hajur. I am satisfied that these are quite separate races, although there are a few instances of intermarriage in the major settlements. Akhdam is the plural of Khadim, which means "servant." This race is of African origin, but I can make no guess at the date at which they came to Arabia. Whenever it was, they appear to have left no relations or traces behind them in Africa. Their main settlement is at Zabid in the Western Yemen. They are of the Shafa'i sect, but practise witchcraft, make phalli and hold snakes and snake-charmers in great respect. In appearance they are small and their skin is a dull dark brown, not a glossy East African black. The only race in the country which will do filthy work, the Akhdam are in great demand and are employed as sweepers. They have their own headman in their small communities, successful wizards appointing themselves to the post without election.

The second foreign race is the Hajur. They appear to be South-west Abyssinians and are very like the Galla. Like the Akhdam, they have long ago lost any linguistic connection with Africa and speak Arabic. They are hardy and well-built and live in grass-hut settlements on the coastal belt between Lahej and Abyan. Some, on occasion, bear arms, but they are on the whole un-warlike and seek casual labour at harvest time. The 'Abdali tribes of Lajeh have intermarried with them to a considerable extent, and for this reason the 'Abdalis are darker than most coast Arabs and many villages in their territory are occupied by settled Hajur. In a few generations the Hajur and the 'Abdali will be indistinguishable, and I think this mingling of the two races must be very recent, and probably began during or just before the Turkish occupation of Lahej in 1916.

East of Aden, for some hundred miles, the coastal fishing communities are of Hajur or mixed Hajur stock. They elect their headmen as the Arabs do and are of the Shafa'i sect, but, like the Akhdam, they incline towards witchcraft and phallic worship. The observant traveller on the Lahej road will see plenty of evidence for this close to their settlements.

It is possible that these two African races came to Arabia during the second and third centuries A.D. as camp-followers to Abyssinian armies. But this is pure conjecture.

Finally, we come to the Jews. Jewish settlements exist all over the Protectorate. The principal settlement is in San'a, and all Jews of South Arabia claim inter-relationship and have many family connections in Palestine. They claim to be descended from the Jews of Kheybar. It is more probable, however, that the original Yemeni Jews are of South Arab race. Before the rise of Islam the people of South-west Arabia were

22: Reilly G-3 (1933-41) 1941 MM2 Hadhramaut MM2

As regards dialects, Captain Acworth asked whether the tribesmen of one tribe understand the tribesmen of another. Undoubtedly yes. There is no great divergence of language. There are slight differences of pronunciation and accent. I have heard the men of one tribe mimicking the speech of those of another tribe, but fundamentally their language is the same. I should imagine that the differences in matters of speech are rather less than those between different parts of England.

Of course, there is a great difference between the Arabic spoken in the south of Arabia and Arabic spoken in Palestine or Egypt, but there are no great distinctions inside the country itself.

Dr. HUGH SCOTT acknowledged his indebtedness to Sir Bernard Reilly and the officers of the Aden Protectorate during the British Museum Expedition to South-West Arabia in 1937. Dr. Scott added some interesting remarks on the peoples of the country, which are amplified in his article (see p. 146).

The CHAIRMAN: When Sir John Shea wrote and asked whether I would take the chair at this meeting, I said I should be very pleased to do that because I knew that Sir Bernard Reilly would give us an interesting talk. I think you will bear me out that I was right in that prophecy.

Naturally, I have been listening to his talk from the Colonial Office angle. The Colonial Office was associated with Aden even before the colony was established in April, 1937, because by a division of work the Government of India had continued to deal with the settlement of Aden, but the Colonial Office had been made responsible, as part of H.M. Government here, for the Aden Protectorate. For instance, when Sir Bernard went to Sana to negotiate that treaty, in which he was so successful, the Colonial Office was in charge at this end.

When the colony was formed, as I dare say you know, there was quite a lot of fear in Aden on the part of the Indian community. They thought that Customs would be imposed to raise revenue to spend on the Protectorate. Well, Aden is still a free port. They were afraid their Indian law was going to be put aside by a Colonial Office which had no interest in Indian law. The Indian code still remains. They were afraid their Indian currency would go. The rupee is still there. They were afraid we should waste money. But a Budget deficit has become a Budget surplus. They were afraid that they would lose their salt trade. There the Colonial Office is not actually in control. It depends upon the Government of India whether or not Aden's salt